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Coosa River Baptist Association

v. 1. 1850

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v. 21. 1881

v. 22. 1882

MARINA BAYNES HISTORICAL SOCIETY

of the

SEVENTEENTH SESSION

1850
OF THE

COAST RIVER ASSOCIATION,

HELD AT

LIBERTY CHURCH,

FALLADEGA COUNTY, ALA.

Press of the Democratic Watchtower.

MINUTES

OF THE SEVENTEENTH SESSION

COOSA RIVER ASSOCIATION,

LIBERTY CHURCH,

TALLADEGA COUNTY, ALA.

Talladega Alabama, Liberty M. H. Sept. 24th 1850.

- 1 The Ministers and Delegates to the Seventeenth Annual Session of the Coosa River Baptist Association met with the church at this place, and repaired to the stand when the Introductory Sermon was preached by Elder H. D. Acher from Romans 14, chap. 7 8 verses.
- 2 The Association was then opened by prayer by Elder R. Pace.
- 3 Letters from the different churches composing the Association were read and their contents noted.
- 4 Elected by ballot Elder H. E. Taliaferro Moderator, and John M. Crook clerk.
- 5 Opened a door for the reception of churches, Mount Pleasant and Trout Creek, St. Clair county, presented petitions through their delegates and were received.
- 6 The Rules of Decorum were read; and visiting ministers invited to seats in the session.
- 7 The following committees were appointed. On preaching Wm Curry, D. Heaton, H. W. Nelson and Leverett. On business R. Pace, J. M. Scott, J. A. Collins, with the moderator and clerk. On finance S. Morris, J. Headen and C. Cross. On documents S. G. Jenkins, H. D. Acher and Roberts. On the religious instruction of colored people Wm Curry, S. Morris and A. Oden.
- 8 Chiles McGee was appointed Treasurer.
- 9 Wm Curry, C. McGee, J. Headen, W. W. Mattison and S. Morris were appointed Executive Committee on Domestic Missions.

10 Elder M. Garrett who was appointed last session to en-
quire into the condition of New Hope church reported that
said church was dissolved.

11 Brethren Headen, Morris, Cross, Roberts, Taliaferro,
Scott and Collins were appointed to visit and advise with Ky-
mulga church and report to the next association.

12 Adjourned till half past eight o'clock on Monday morning,
after prayer by Elder J. Williams.

On Lords day Elders Scott and Taliaferro preached in the
forenoon, and Collins and Jenkins in the afternoon to large and
attentive congregations.

Monday Morning, Sept. 16th 64 o'clock. The association,
pursuant to adjournment, met, and after prayer by Elder R.
Pace proceeded to business.

1 Called the roll and noted the absentees.

2 Adopted the report of the committee on business.

3 Received Letters of correspondence from Canaan Asso-
ciation by Elder Joseph Moore; and from the Central by brother
Wm. W. Johnson.

4 Appointed Corresponding Delegates: To Canaan Asso-
ciation, T. P. Holcombe and Wm. McCain—Jenkins to write.
To Central, Calley, Talant, Peebles; Williams to write. To
Mulberry, Reavis and Tiser—Rowden to write. To Talia-
ferro, Asher, Jenkins and R. Pace—Marrison to write. To
the Baptist State Convention, Taliaferro and Collins—Collins to
write.

4 Elected Elder Wm. McCain to preach the next Introduc-
tory Sermon—J. A. Collins alternate: S. G. Jenkins to write
the Circular letter—T. Calley alternate: D. Peebles to preach
the Missionary Sermon—J. A. Collins alternate, said sermon
to be preached at 11 o'clock on Lord's day.

5 Voted that thirteen hundred copies of the Minutes be prin-
ted.

6 Appointed agents to distribute the Minutes: 1st District,
Wm. Martin; 2nd District, J. Headen; 3rd District, W. W.
Nelson and J. P. Rowden; 4th District, H. R. Johnson.

7 Report of the Committee on Finance was read and adop-
ted. (Appendix A.)

8 Tench Anderson's report was read and received. (See items
in the report of the Committee on Finance.) (Appendix A.)

9 The Circular letter was called for, read and adopted.

10 The Report of the Committee on the Religious Instruc-
tion of our colored population was adopted. (Appendix B.)

11 Adopted the Report of the Executive Committee on Do-
mestic Mission. (Appendix C.)

- 12 Adopted the Report on Documents. (Appendix D.)
 13 Read and received the Corresponding letters to other Associations.
 14 Voted to have the Articles of faith, and Constitution of this Association published.
 15 The Trout Creek church was attached to the first District; and Mount Pleasant to the third District.
 16 Authorized the Clerk to draw on the Treasurer for funds to publish the Minutes; and voted him ten dollars for his services.
 17 Brethren Williams, McGee and Headen were appointed to obtain the Association Book and hand the same to the Clerk.

RESOLUTIONS

- 1 Resolved, That when Churches desire the services of a Missionary, appointed by the Executive Committee of this Association as a supply, that it shall be the duty of the Missionary to ascertain the amount they are willing to give towards his support, and that the sum given be deducted from his wages; and that this Resolution be given as instruction to the Executive Committee.
 2 Resolved, That the Executive Committee be instructed to pay for aid furnished their Missionaries.
 3 Resolved, That the Churches be requested to state in their annual letters what amount they are willing to give the next year for the Domestic Mission.
 4 Resolved, That in view of the great responsibility which must necessarily devolve upon the rising generation, in sustaining and perpetuating our political and religious liberties, we recommend to Heads of families the important duty of cultivating, at an early period of life, in the minds of their children love for the Bible, and reverence for the Sanctuary of God; and that Ministers of the Gospel be requested to press earnestly the claims of God upon the time and talents of the youth of our country.
 5 Resolved, That we highly approve of the effort which Rev. Jesse A. Collins is now making to circulate Baptist books and publications among our churches.
 6 Resolved, That we cordially invite the Baptist State Convention to hold their next Session in the Town of Talladega.
 7 Resolved, That the thanks of this body be cordially tendered to the brethren of Liberty Church, and the citizens generally, for their kindness and hospitality.
 After a few remarks by the Moderator and prayer, the Association adjourned.

H. E. TALIAFERRO, Moderator.

J. M. CROOK, Clerk.

APPENDIX A.

The committee on Finance beg leave to report:	
Received from the Churches for Minutes,	\$48 50
From the Treasurer for last year,	8 60
	<hr/>
	\$58 10
For Association purposes,	\$33 50
Balance from the Treasurer of last year,	20
	<hr/>
	\$33 70
For Domestic Mission fund,	\$132 00
From Talladega Church as a corporate body on permanent fund,	50 00
Collection on Sabbath,	25 00
Balance in the hands of the last years Treasurer,	98 13
	<hr/>
	\$305 13
JAMES HEADEN,	
C. R. CROSS,	
S. MORRIS.	
} Committee,	

APPENDIX B.

The committee to whom was reported the question of the instruction of the colored people submit the following report:

"The importance of the colored people being instructed in the gospel none can doubt. It makes them know better how to fulfill all the duties of this life; it alone can prepare them to give an account to Him, before whom all souls must appear.

"The great means of the conversion and instruction of the colored people must be as with ourselves—the preaching of the gospel. But for this to be effectual, it must be understood. That preaching, which is most directly addressed to them, will be best comprehended, and therefore most useful. Hence, while we would recommend each church to make full and suitable accommodation for the colored people, so that they may be induced to attend regular preaching; we at the same time feel that special services, intended for and addressed to them, are alone equal to the difficulty of reaching their capacities. We therefore affectionately recommend this letter to the attention of all our ministers, so that when they preach to the white congregation on the morning, they may aim to preach to blacks in the evening.

"It is as many of our Ministers have far to ride to get home on the Sabbath night, and to stay would throw them behind with

the other duties for the next week. In all fairness, those who have servants should bear this in mind, and subscribe such extra contributions as would enable Ministers to devote more time to this work.

"It is also very important at the close of most services for the colored people, Ministers should invite forward those who wish to be prayed for, and hold a kind of inquiry meeting, so as to talk personally with the anxious, and that suitable colored members should be designated by the church to seek out, converse with, and direct such enquiries."

WM. CURRY, Chairman.

APPENDIX C.

The executive committee appointed by the last Association to superintend the Domestic Mission in our bounds, beg leave to report; that they have employed the past year two Missionaries to occupy separate fields in our bounds at \$1,125 per day. Elder Jordan Williams to whom was assigned that portion lying West of the Coosa River in St Clair county, reports that he commenced his labors about the first of May and has exercised publicly seventy six times, received thirteen by Experience and Baptism and Twenty seven by letter—assisted in constituting two Churches one with 12 members and the other with 7 members, and has ordained one Deacon, that he employed brothers Acher and Collins who assisted him seven days in the constitution of the above named Churches, and has been actively engaged eighty six days and traveled 1125 miles, incidental expences six dollars. Elder M Garret to whom was assigned the destitute portion east and south of the Mountain, reports that his time has been spent from Pinckney in Randolph, to or near Sockaptoy in Coosa county embracing a part of Talladega but principally in the settlements of Tallapoosa river and its tributary streams, a distance of near fifty miles, that he has visited all our Churches east of the Mountain, and found several without Pastoral supply or Preaching, and some in a cold state troubled with difficulties, that he has held six protracted Meetings, Baptised seventeen, additions to the Churches twenty five, delivered 117 sermons and lectures, has been in the service of the committee 111 days—besides exhortations; his incidental expences have been \$5 05 received on the Mission 25 cents.

Brother Garret has had the co-operation and assistance of Elder Foreman in holding protracted meetings, thinks that his labors in the Mission have had a good effect both among the churches and destitute parts that he has visited, and considers it

highly important that the Mission be continued, all of which is respectfully submitted.

CHILES MCGEE, Chairman.

APPENDIX D.

The committee to whom was referred the subject of documents, have had the same under consideration and now submit the following report:

Such is the importance of religion and the salvation of souls, that we deem it proper yea binding upon us the professed followers of Christ to use all reasonable means within our power and to employ every engine for good which can be used for the promotion of the one and the accomplishment of the other. If our country was actually invaded by a formidable foreign foe, a nation of free people would soon be in arms, every nerve would be strung for the conflict and every engine of war would speedily be brought to bear upon the enemy. The battle over and the victory won, how great would be the desire of every Patriot to share the glories of the achievement. With the christian the salvation of sinners is of far greater importance, than the temporal fate of many nations. The enemy of souls is far more formidable than any earthly foe and therefore requires at our hands a greater amount of effort to combat successfully with him. In addition to the means already employed, in the building up of the walls of Jerusalem, the restoration of peace within her walls and prosperity within her palaces your committee recommend a general diffusion of religious intelligence among christians, believing that much means will excite them to increased effort in the Redeemers Kingdom and will have its influence in removing that indifference and apathy, which exists in the human heart to the momentous interests of the soul and prepare it more effectually for the reception of the engrailed word which is able to save the soul. Good religious books, papers and tracts constitute the medium through which this intelligence is to be obtained or diffused. Let every christian become a colporteur or agent and a volunteer in this glorious cause and we will soon see the cause of the Lord moving on triumphantly, the victories of the cross would soon be won and where is the christian, who does not desire a participation in the glories of its achievement.

Good religious books can be obtained from the Southern Baptist Publication society the respective merits of which we cannot now discuss.

The organ of our denomination is published in Marion this state and is worthy of your patronage, and we hope and desire that the day is not very distant when every Baptist within our

bounds will subscribe for and read the South Western Baptist
And what shall we say in behalf of Tracts, these little winged
messengers of love from God to man, what Christian would not
hail with much joy, their general circulation within the bounds
of this association. Give us such means and we shall soon see
the murky clouds of ignorance and superstition dispelled from
our sky and brighten with the morning dew before the first
impression is made to the heart.

Your committee would respectfully recommend the adoption
of the following resolution.

Resolved, That this association recommend the formation at
this time, of a society to meet in connection with them, to be
called the Coosa River Book Society and that three Brethren
be now appointed to procure contributions to purchase Bibles,
religious books and tracts and when purchased to be deposited
at the store of Brothers McAfee and Hadden in Talladega for
sale by them at 1st cost and charges.

All of which is respectfully submitted
J. M. ROBERTS, Chairman

Circular Letter to the Churches of the Coosa River Association.
BY T. CALLEY.

The present session of our body being now at a close,
we in conformity with common usage, submit for your perusal,
the following circular.

To obtain a knowledge of what has been done you are referred
to the minutes, which accompany this address.

The church of Christ is aggressive in its nature, and that
the object designed in its establishment, be accomplished, it
is highly necessary that harmony, and peace and fellowship
exist among the members thereof, and that they all
walk worthy of the vocation wherewith they are called.

Assuming that these positions will be regarded as true, we
will endeavor to submit a few observations conducive to
their accomplishment: keeping in view, all the while, that
anything herein contained is not to be considered as mandatory,
but only advisory.

That harmony, peace and fellowship exist, and be maintained
in the churches, each one should have certain rules,
well defined, and clearly understood.

The first we mention is, that a majority should govern in
all cases except in the reception and dismission of members.

In actions of this kind, unanimity should be required. We are not much in favor of churches assuming the authority to pass laws, declaring that is, and what is not, an offence, but in this age of improvement, invention and progress, such acts sometimes may not be improper. In illustration of this principle, suppose that different opinions are entertained, as to whether or not, the act of becoming a Free Mason, Odd Fellow or Son of Temperance, is an offence for which a member should be dealt with. Now suppose a church determine by her act, that to become either is such an offence; then according to the rule first mentioned, the majority could deal with a member for so acting, notwithstanding a minority might believe that to become either is entirely innocent. On the other hand, should a church by her act determine that to become a member of those fraternities is not an offence, then should a member become either, he would be entirely free from liability to be charged as guilty of so acting. In the absence of such an act of the church, no member becoming a Free Mason, Odd Fellow or Son of Temperance, is to be charged as an offender for so doing; for nothing should be considered as an offence, but what is plainly forbidden by the word of God, or defined to be so by an act of the church.

Another rule should be adopted declaring, that upon application of a member for a letter of dismission, each member should have the privilege of enquiring of him for the reasons of his application. According to the rule, no one is bound to make the enquiry, but may do so. In many cases, the reasons might be so obvious and satisfactory, that enquiry would be entirely unnecessary. Cases might occur, however, in which a member might deem it to be his duty, to make the enquiry, and should he upon doing so, not be sufficiently satisfied as to choose to vote for the applicant's dismission, then according to the first rule he could not be dismissed.

The next rule we mention involves the management of public or general and private or individual offences. By a private or individual offence, is meant that kind of an one which in its bearings and effects, relates and is almost exclusively confined to the trespasser, and him against whom the trespass is committed.—an offence, the settlement of which gives satisfaction to the offended. All other things

plainly recognized by the scriptures as offences, or defined as such by the church, come under the head of public or general offences. As to private offence, when the steps in relation thereto have been taken according to the directions in the 18th of Matt., and fail to satisfy the offended it then becomes a public one, and comes under the cognizance of the church. Now the rule under consideration should allow, in cases of public offences, private or individual labors with offenders, but should not make it obligatory upon any member thus to labor. And should a public offender give full satisfaction to a member, or a number of members, who might labor privately with him, yet the church, as a church should take action upon the case.

For the management of private offences, you are referred to the 18th Matt. In the event of reconciliation being obtained, no action should be taken thereupon by the church. Although the offence may have been generally known, and have partaken largely of the nature of a public offence, yet if the offended become satisfied; the presumption is, that the offender has made sufficient acknowledgement; inasmuch as greater acknowledgements are necessary to satisfy the offended than any others.

Another rule is suggested, declaring that any member except a deacon charging another before the church as being guilty of a public offence, and failing to sustain it, shall be liable to be dealt with, as being guilty of slander.

The rule should allow deacons thus to prefer charges without liability to be disturbed; for in some cases, it might be very necessary, to call offenders to account, when the probability of conviction, might be very doubtful, owing to the frailty or partiality of witnesses or want of testimony. There should also be a rule to allow the church, as a church or any member thereof, to require any one of her members to answer to a common report concerning them, either derogatory to their character as a christian's or dishonorable to the cause of religion.

Whether statements made by baptists only or those made by others also, be received as testimony, each church has a right to determine for herself. We suggest that no church should act upon a charge against any of her members, except it be preferred by a member of the baptist church.—

Charges coming from any other source should not be allowed to be entered.

The first rule, declaring that a majority shall rule, &c., should be kept prominently in view, for strict adherence to it, may in some cases, be indispensably necessary for a disposal of them. To illustrate: Upon motion, the church takes action upon some particular case presented, and passes it by a small majority. Some of the minority are so dissatisfied that they will not submit to the act of the majority. What is now to be done? We say deal with them. For what? Not because of their belief, that they are right, and the majority wrong. Their non-submission amounts to a violation of the rule, which declares, in this case, a majority shall govern, and for that violation they may be dealt with, and thus the case be summarily disposed of. Again, suppose that upon application of a member for a letter of dismission, a small minority for reasons satisfactory to themselves, vote against it. Now suppose the applicant feels aggrieved & declare himself no longer a member of the church. What now is to be done? We say deal with him. For what? Not for any particular immoral conduct, for he may be a very orderly member: in general, and a very pious man, but, for a violation of the rule under consideration, in not submitting to what it requires, [to wit] unanimous action on the part of the church in granting letters of dismission. Having remarked upon the adoption and knowledge of certain rules, as being necessary to the existence of harmony, peace, and fellowship, we proceed to show that in order to the maintenance of these things something more is necessary: Union and equality, in many things should be cultivated and abound as much as possible. That there are distinctions in society, always have been, and always will be, admits not of a doubt. That they exist among the members of the churches in general is no less true. Some are rich and some are poor. Some are limited in intellectual endowments and some possess them in a high degree. Some are learned and some are illiterate.

But notwithstanding these distinctions ought not every thing be avoided, calculated to destroy the fellowship, and lessen the union, that should exist among christians? Would not those highly favored in point of worldly advantages, do well so to act as to convince those less favored with these advantages, that they are not regarded as unworthy of their notice, or christian affection? And would not the latter class do well to avoid jealousy and envy as much as possible, laboring to suppress a spirit of vindictiveness while writhing under the unpleasantness of ill

and distant treatment, received in fact or in imagination, from others? Ought not all those redeemed by the same blood, born of the same spirit, having a title to the same inheritance, so to act as to convince the world that religion means a hallowed leveling, transferring influence, disposing its possessors to love as brethren, to be courteous, to be kindly and affectionate one to another, to exercise that charity, which "envieth not, vaunteth not herself, is not easily provoked, endureth all things and never faileth." Ought not that treatment of each other be studied and exercised, which would render each other easy and pleasant when together, either on occasions of Divine worship, or those of a worldly character? Let nothing be done to give occasion to the adversary to speak reproachfully. Put away from among you every thing tending to produce alienation and bitterness, malice and envy, having a tender regard for the feelings of each other, remembering that these distinctions above mentioned render not the feelings of any one less tender or less sacred to himself.

Thus much having been said, upon the first position assumed at the outset, we now make a few remarks in support of the second (to wit) that all ought to walk worthy of the vocation where with they are called. And here allow us to suggest the propriety of the churches adopting resolutions expressive of their disapprobation of the members thereof, using spirituous liquors as a beverage, and frequenting places of sitting and dancing, and engaging in plays common at parties &c. We say frequenting places of dancing &c., for surely no church will allow the acts thereof. In further reference to this subject, the following scriptural injunctions should be closely observed, and carried out, by christians generally. To be strict in self examination, not to avoid assembling together, to love not the world, to bridle the tongue, to depart from iniquity, to abstain from the appearance of evil, to search the scriptures, to pray without ceasing, studiously avoiding many things, and faithfully performing others. Among those to be done are holy meditation, and constant watchfulness; to relieve the afflicted, and to succor the tempted; to contribute to objects of charity and benevolence; and to encourage those institutions, tending in their operation to "ameliorate the condition of mankind, to further the gospel, to advance the cause of religion, to enlarge the kingdom of Christ and to promote God's glory in the salvation of sinners."

Acting in this way, the church becomes practically aggressive, making inroads upon its enemies, prostrating idolatry bringing Satan under its feet, overturning establishments of wickedness, subduing infidelity, breaking in pieces earthly opposing kingdoms, and filling the earth.

T. C.

CONSTITUTION.

1. The members who are regularly chosen by the Churches in our union, shall compose the Association. But in making appointments or assigning duties to be performed, it shall be constitutional for the Association to appoint to any such duty any ordained minister whether in the bounds, and belonging to any church in the body, though said minister be not a delegate to this body.

2. The members so chosen shall produce letters from their respective churches certifying their appointment, together with the state of their churches since their last representation.

3. The members thus chosen and convened shall be called the *Cocoa River Association of United Baptist Churches*.

4. This Association shall sit as an advisory council, and shall have no power to "Laid it over God's heritage" nor infringe on the internal rights of the churches, but shall have power to exclude from the union any church not orthodox in principle according to the Scriptures, and who fail to represent herself at one Association, and refuse to account for it at the next.

5. If one church commit an offence against another, it shall be the duty of the offended to labor with the offender for satisfaction and if she fails of success, she shall call the aid of two or more sister churches to assist in laboring for satisfaction, and if satisfaction cannot be obtained, it shall be the duty of the aggrieved church to lay the matter before the Association to be decided on according to its merits:—and if a serious difficulty should arise in an individual church, after due labor she cannot reconcile, she shall call to her aid two or more churches of her union to assist her in the work; and if the difficulty be not then removed, it shall be the duty of the church to bring the case to the Association to be acted on as above prescribed. But the Association will take cognizance of no case of the above kind, unless a due course of procedure shall have been previously pursued.

6. Any church desiring admittance into the union, shall petition by letter and messengers, and if found orthodox shall be received by the Association through the moderator's giving the messengers the right hand of fellowship.

7. Any church in our union shall be entitled to three delegates and no more.

Any church having a public gift, at the time of his being licensed, should call the gifts of two or more sister churches or experienced members to unite with the church of which such gift is a member in conference, relative to the nature of the gift, and if thus approved, then be licensed, and reported to the next session; and in all ordinations we recommend a Presbytery of

12 OF DELEGATES TO THE ASSOCIATION.

9 No query shall be taken under consideration in the Association except when cases of serious difficulty are likely to arise, and cannot be settled by the church nor the assistance of other churches which they shall call upon; then if not settled they may send it to the Association.

10 This Association may correspond with any Baptist benevolent institution they may deem expedient.

11 This Association shall have power to elect a Moderator and Clerk of her own body.

12 Any amendment may be made to this plan or form of constitution at any time when two thirds of the Association may deem expedient.

13 Any church wishing a letter of dismission, shall make application thereof by letter.

ABSTRACT OF PRINCIPLES.

1 We believe there is only one true and living God, the Father, Word and Holy Ghost.

2 We believe the scriptures of the old and new Testament, are the word of God and the only rule of faith and practice.

3 We believe in the doctrine of election by grace, and that sinners are justified in the sight of God, only by the imputed righteousness of Christ.

4 We believe in the doctrine of original sin, and that man is incapable of recovering himself from the fallen state he is in by his own free will and ability.

5 We believe the Saints shall persevere in grace, and never finally fall away.

6 We believe that Baptism, and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only subjects of baptism, and emersion the apostolic mode.

7 We believe in the resurrection of the dead, and that the joys of the righteous shall be eternal and the punishment of the wicked everlasting.

8 We believe that no member has a right to administer the ordinances but those who have come under the hands of the Presbytery.

9 We believe that none but regularly baptized members have a right to commune at the Lord's Table.

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The next Association will be held with Mount Zion church, Benton Co. Saturday before the 3rd Lord's day in Sept. 1851.

LIST OF DELEGATES TO THE ASSOCIATION.

Ordained Ministers in small churches.—Licentiate in *Italian*
Attendance
First District—Friendship. B F Teague, Lewis Pyles, Wm C. Clark*
Cold Water. W W Matison, D Houston, W Henton
Selphur Springs. A Green, J T Finley, L Driver
McElion. H Pacon, M Crook, M Allen
Antioch. S G Jenkins, A Cochran, L Manning
Bethlehem. W Beasly, H Boggs, J Walker, H Hunt
Salem. N Dobbin, Z Sims, W Martin
Blue Eye. W McCain, H D Acher, G D Johnson
Shiloh. Grey, W M Martin, J C Martin
New Hope. S Garrett, J Sadburg, E N Garrett
Refuge. S Braden, W B Poe, W B Jones
Troust Creek. S G Morgan, J L Rhye
Second District.—Lebanon. O McGee, A Adams, Wm Curry
Good Hope. H E Taliaferro, J Headen, Wm Stone
Smyrna. Not represented
Clear Creek. W Lowery, D Florence, A Pullmore
Talladega. C R Orban, S Morris, J M Roberts
Tallahatchie. W B Fundenburg, J P Phelan, T L Pope
Third District.—Bethesda. J D Teague, W J Peters, J W
Big Spring. S M Scott, J A Collins, H W Nelson
Liberty. T P Holcombe, L Gilbert, W O Mitchell, J T Cox
Spring Creek. S Wmerr, H Webster, L J Baker
Mt. Zion. J Caffee, H S Darby, A Oden
Ft Williams. W A Reavis, J P Rowden, D Wallis
Dixon. J Martin, J Willingham, J H Posey
Macedonia. J Willard, B G Cook
Fourth District.—Mt Ararat. J Foreman, J Toland, J W Foreman*
Liberty. O Johnson, W O Mitchell, J T Cox
Crooked Creek. D B Pace, M Gray, A Lovett
Concord. M Gorrell, H R Johnson, C Davis
Union. A Walden, E Freeman, J Podder
Hatchett Creek. J H Tate, J Hawthorn, R Ledbetter

TABLE OF DISTRICT MEETINGS

First Dis.—Friendship, Friday before 5th Lord's day Aug. 1851.
Sec. Dis.—Lebanon, Friday before 1st Lord's day Aug. 1851.
Third Dis.—Bethesda, Friday before 2d Lord's day Aug. 1851.
Fourth Dis.—Crooked Creek, Friday before 1st Lord's day '51.

CHURCHES	COUNTIES	Received by letter	Received by other	Excluded by letter	Excluded by other	Total	Associational pay	Minutes	Domestic Mission	Sub. of Meeting.
Friendship	Benton	0	7	0	5	0	115	91	50	64 75 1
Cold Water		4	2	0	3	0	96	2	90	5 75 3
Sulphur Springs		0	1	0	1	1	0	50		3
Mount Zion		2	0	0	1	1	127	2	50	3
Antioch	Talladega	0	5	0	5	2	0	110		2
Bethlehem		0	0	0	0	0	52		1	3
Salmon		1	0	0	6	1	107	3	00	2
Blue Eye		7	14	0	29	3	2	92	2	4 20 4
Shiloh		0	0	0	0	0	18			3
New Hope	St Clair	17	0	2	5	0	0	52		2
Refuge		19	0	2	11	2	0	31		3
Trout Creek		2	3	0	0	6	0	12		4
Lebanon	Talladega	412	0	7	0	2	50	1	00	22 65 1-3
Good Hope		443	0	5	2	0	193	3	00	2-4
Tallasatchie		6	2	0	8	0	0	97	2	10 00 4
Clear Creek		0	0	0	0	0	22			50 4
Talladega		55	7	0	6	0	220	2	50	100 00 2
Bethesda	Shelby	5	2	1	5	2	1	64	2	2 00 2
Big Spring		1	1	1	1	1	132	2	00	10 00 1
Liberty		0	0	0	0	0	42	1	00	1
Spring Creek	St Clair	23	9	0	1	3	0	78	1	4 00 4
Mount Zion	Talladega	10	4	0	2	3	1	138	2	10 00 2
St. Williams		0	0	0	5	0	1	62	2	10 00 3
Macedonia	St Clair	10	5	0	8	1	0	78		4 15 3
Mount Pleasant		2	7	0	0	0	0	21		1
Hatchet Creek	Talladega	0	0	0	2	1	0	12		3
Mount Arrarat		1	4	0	1	2	0	1	24	4
Liberty		0	4	0	10	0	8	58		2
Crooked Creek		10	0	1	2	0	0	65		1
Concord		8	0	0	1	2	0	99		3
Union		0	0	0	8	1	0	31		1

B. All the churches did not send in their letters the number of
 black members, therefore the clerk thought it best to leave them out
 of the statistical table till the churches make full returns.
 The Clerk is not sure he has given the correct time of each
 churches meeting: but few letters specified the time, and had to be
 governed in part, by the Minutes of last year. If he has erred he
 should not be blamed.

COOSA RIVER BOOK SOCIETY.

In accordance with a resolution passed by the association, to be found in Appendix D, the above society was organized immediately after the association adjourned, and adopted the following.

CONSTITUTION.

Article 1st. The organization shall be called the Coosa River Book Society.

Article 2nd. The object of this Society shall be the establishment of a Depository of Bibles, religious Books and Tracts, at some convenient point within the bounds of the Coosa River Association, where our churches and others can be supplied at a cheap rate, with suitable religious books and publications.

Article 3d. The officers of this Society shall be a President, two Vice Presidents, Secretary, Treasurer and Depository Agent, with a Board of Managers to be annually elected, or appointed by the Society.

Article 4th. The society shall hold its annual meeting with the Coosa River Association, and some one shall be selected annually to deliver an address or sermon before it. Interim meetings may be called by the President, or the two Vice Presidents.

Article 5th. Any one may become a member of the society by contributing the sum of one dollar or more, annually to its funds; or by the payment of ten dollars at any one time, become a member for life.

Article 6th. The Board of Managers may have the disposition of the funds of the Society, in the interval of annual meetings, and appoint one or more agents, or Colporteurs, and fix their compensation. A majority of the Board of Managers shall constitute a quorum to do business.

Article 7th. The Board of Managers shall make an annual report to the society of their operations.

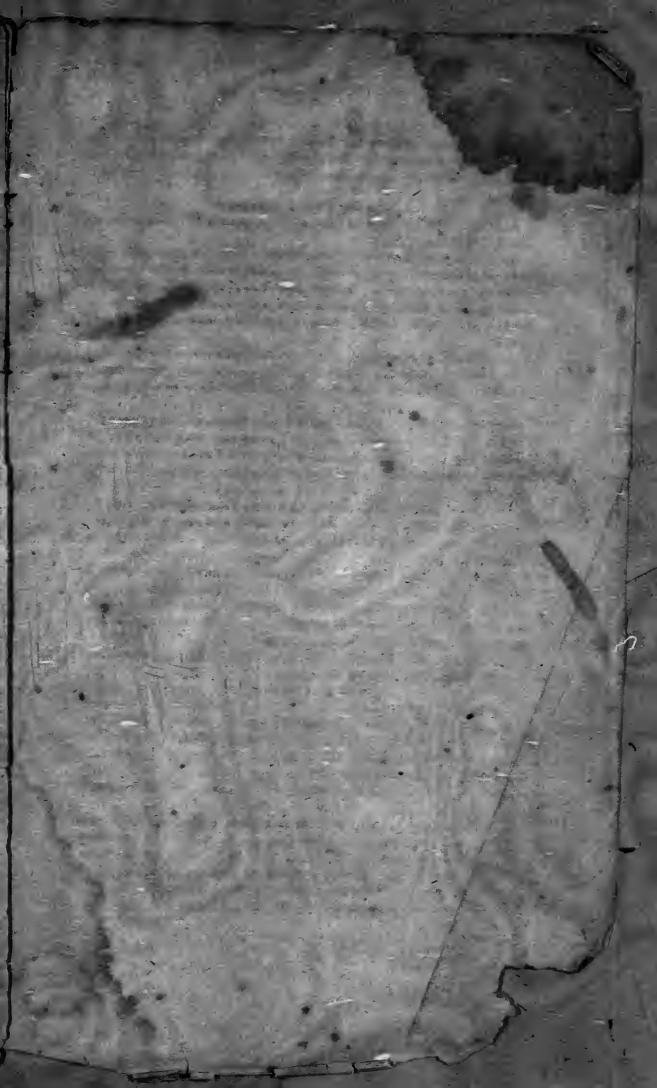
OFFICERS.

The following persons were elected officers for the ensuing year: H. E. Taliaferro, President; J. M. Roberts and J. M. Crook, Vice Presidents; S. G. Jenkins, Secretary; G. T. McGee, Treasurer and Depository Agent. Appointed a committee of six to raise funds for the Society, consisting of, J. Headen, J. M. Roberts, J. A. Collins, C. R. Cross, M. Garrett and J. M. Crook.

The following persons were appointed a Board of Managers for the ensuing year: C. McGee, C. R. Cross, J. Headen, W. W. Mattison and J. M. Roberts. S. G. Jenkins was appointed to deliver an address at the next annual meeting. Adjourned to meet with the Association at its session in 1851.

S. G. JENKINS, Secy.

H. E. TALIAFERRO, Pres.



Camp Meetings. - There will be a camp meeting at Waukegan commencing Friday before the 1st Lord's day in Sept. 1831.
2. One at Dead Water commencing Friday before 2d Nov. 1831, and
3. also one at Liberty Church commencing Friday before the 1st Lord's day in October 1832.

The Book Society says in the publication of its proceedings in connexion with the Minutes of the Association.